The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 19.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, NOVEMBER 7, 1827. [Whole No 175

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

THE CHOCTAW INDIANS.

We have been permitted to make the following extracts from a letter, received by a gentleman in this city, from his daughter, who, with her husband, is in the service of the American Board, at Goshen, one of the stations in the Choctaw Nation. The writer manifests the true patient spirit of the Missionary, and that single-hearted devotedness to the interests of the perishing heathen, *without which* no burden in life can be more intolerable to the labourer.—*Philadelphian.*

MISSIONARY TRIALS AND PERILS.

"You can have no idea of the travelling in this country. During the rainy season every little brook is swelled to a young river, and we have to get over them as we can. Travellers in wagon often have to take their wagon to pieces and carry it piece-meal over on a tree which has been cut so as to fall across the stream, or if the stream is too wide to admit of this, they swim their horses through, and by means of a temporary raft get over their baggage and then swim their wagon—I often wish for your boat. Besides this, we have no accommodations, must carry our own provisions and coffee, and either take the bare ground for our bed, or take the floor in an Indian hut, and dispute our right to the space we occupy, with fleas and other vermin. We had pleasant weather on our journey home and we chose the ground for our lodging place.

"A person who does not see all the calls, many of them unexpected, which press upon us on mission ground, can form but an imperfect idea of our situation. When all have as much as they can do, if one is taken sick, they have not only to be taken care of, but their share of labor must fall upon some other one; hence the almost absolute necessity of firm health, and yet there are a number, who are very infirm. Most are from New England, and they try to work here in the hot sun or over a hot fire as they do there, and when the billious fever season comes they are sure to be taken down. The Choctaw Mission has lost, I think, 8 adults in as many years, and a great many children, while the Cherokee Mission has lost but one adult, Mrs. Deane, and she died of consumption at the north. There is all this difference in the climate; Mr. W**** has, I fear, a seated liver complaint—he is very unwell, and were it not that he has acquired a tolerable knowledge of the language and has conquered all its difficulties, it would be desirable, that we should remove to some other part of this great Western Wilderness. We feel that we have both given ourselves to the work of the Lord among the Indians, the poor, despised, persecuted, wronged Indians; and by the grace of God supporting us, and the power of God assisting us, we will stick to them while one red man roams the forest. Government may send them to the Pacific Ocean if they please, they cannot prevent us from following them. The Mississippi bill dogs may bark at Missionaries and ridicule and misrepresent them as much as they please, they can not stay the "Spirit of the Lord," which is operating. You have perhaps seen the speeches in Congress, to which I allude. One of the men, H****; was here—came, as he said, to 'spy'—asked many questions, 'what salary Mr. W. had,' (Mr. W. was not at home) &c. I said he had a great salary—'I thought so,' said he, '3 or 4000 dollars a year.' I told him 'more than that.' 'More than that!' said he, 'How much, pray?' I answered 'even in this present world an hundred fold, and in the world to come everlasting life.' 'Poh!' said he, 'tell me what money does he get?' I told him, 'not one cent; he had his food and clothes, and no more.' '*More fool he*,' he said.

INDIAN LANDS.

"The Indians are constantly agitated on this subject, and when the claims and requisitions of the Gospel are made known, they often reply—the white people are troubling us all the time about our land, how can we hear! Sometimes they are very cutting in their replies—they ask, do the whites know these things? If they know and do not obey, perhaps we had better not know them, the whites are worse than the Indians. Sometimes Mr. W. is told, 'Go and tell the whites not to wrong the Indians, and then we will hear.'

GOOD FRUITS.

"Notwithstanding all the opposition about us, and I assure you it is not a little, we think we can 'bless God and take courage,' for what he has done. One adult Choctaw, about 50 years of age, it is thought, gives evidence of saving grace, (and one other the Baptists claim as a convert, of whom we are doubtful) one of mixed blood at this place, a female of perhaps 17 or 18 has united with the church here, and 5 or 6 at Mayhew had a comfortable hope when we left, besides three white men laborers at Mayhew, one black woman in the kitchen there, and one coloured woman at this place; there are also some of the hired help at the other stations, making in all, perhaps 20 who have given comfortable evidence of a saving change since the commencement of this year. We notice, as special cause of thankfulness that three, perhaps four, of the children of the Brethren are among the number of the hopeful converts—from their having come into the nation young, they will acquire the language more perfectly than an adult, and will probably have more influence."

THE CHEROKEES.

Extract of a letter from the Reverend Samuel A. Worcester, missionary to the Cherokees, dated,

Brainerd, Cherokee Nation, Aug. 9, 1827.

"You may have seen notices of the fact, that the Cherokees have lately been engaged in the work of framing a constitution for their Government; the convention appointed for that purpose met on the fourth of July, and have completed a constitution, which is to come in force after the meeting of the next annual council in October. I was at the place two or three times while they were in session, but heard very little of the constitution. From the specimens which I did hear, I should presume the work would do much honour to a nation which has so recently begun to frame political institutions. It is written in English only, but it is to be translated into Cherokee, and printed in both languages, whenever their press is in operation, which will probably be within a short time. The printing house is finishing, and the press, with Cherokee and English types, is probably nearly ready for shipping at Boston. A printer is not yet engaged, as far as I know, but ample provision is made for the purpose, and there is good reason to hope, that soon after the press arrives, it will be in operation. The laws of the nation, as they were previously to the last annual council, are in print in English, and have been translated into Cherokee, for the purpose of being printed in that language also.

"I had supposed that the design of publishing a Newspaper was more extensively known to the publick, than it appears to have been from a brief notice of it which I have recently seen in publick prints. It is an object which they have had for some time in contemplation, and which it is to be hoped they will not fail to carry into effect. If so, the columns of the paper will be filled, doubtless, partly with English and partly with Cherokee print.—The missionaries, and at least the religious part of the people, are rejoicing in the anticipation of soon seeing portions of the word of God, hymns, &c. circulating among the people, printed in a language which they can understand, and in a character which very many of them can already read. Hymns in the Cherokee language are much sung, and many will be glad to be saved the trouble of writing hymn books, by being able to procure them in print.

"The English language is spoken by many in the nation, and the knowledge of it is rapidly gaining ground. Some speak the Cherokee but imperfectly, the English being their common language, though they understand the Cherokee when it is spoken. A few do not even understand it. With the body of the people, however, the Cherokee is the only language understood. In their legislative and judicial transactions, generally, though the English language in some sense takes the lead, the laws being written in English, yet what is spoken or read in English has to be interpreted into the Cherokee language, while that which is spoken in Cherokee needs no interpreter.

"Formerly white men, coming into the nation, often took Cherokee wives without any marriage ceremony, like the people with whom they united; and were permitted thus to reside in the nation, their children being accounted Cherokees. Cherokee men, also, though more seldom, took white wives in the same manner, and their children also inherited the name and privileges of Cherokees, though the original right of inheritance was on the mother's side. Persons of mixed blood now constitute no inconsiderable portion of the people. At present no white man is allowed to take a Cherokee wife without being regularly married nor to be married to a Cherokee woman without license from the national clerk. White men who have Cherokee families have a right to vote at elections, but are not capable of holding an office. The descendants of Cherokees and whites have a right to all the privileges of citizenship. Intermarriages are still common."

THE BIBLE CAUSE IN IRELAND.

A friend has furnished us for publication with the following extract of a letter from Dublin, Ireland, dated July 2d, 1827, shewing the influence of the Bible Societies on the theatre going portion of the inhabitants of that city.

"This plan did sovereign wisdom find,
"To heal diseases of the mind."

"Shortly after my arrival here, I happened to be walking with a gentleman of the first respectability, who, alluding to the state of the theatre, of which he is a great admirer, lamented that the managers had threatened to close it for three years, in consequence of bad support and attendance. Remarking upon this, he said, the people here have become so Bible mad (as he was pleased to term it) that they are unwilling to countenance it any longer. This I think may be considered a proof of the influence of Bible Societies among the *generality* in this part of the country."—*Philadelphian.*

From the Vermont Chronicle.

THE MONTHLY CONCERT OF PRAYER.

The Report of the General Convention of Vermont, on the state of religion within their bounds, concludes with the following appeal:

"The hearts of your Committee have been suddenly warmed by hearing from every Association, "the Monthly Concert of Prayer is observed in most of our churches," and as suddenly chilled by the addition of these words, "*by a few*" There cannot certainly be a Christian, who, being acquainted with the object of the Monthly Concert, would not approve it. We presume there is scarcely a church in which the Concert is not established. And we are astonished at the apathy of feeling among us in regard to this subject. We thought that Christians were benevolent—that they loved their fellow men—and if they could do nothing else, would at least pray for them. And the Monthly Concert is attended "*by a few!*" We thought that Christians aspired to vast and glorious achievements. And yet the Monthly Concert is attended "*by a few.*" We thought they held to the efficacy of prayer, and believed that the promise of their adored Saviour was to be fulfilled in answer to prayer. And the Monthly Concert is attended "*by a few!*" Do Christians love their closets—do they love the domestic altar—do they love the cause of God? Do they sympathise with the distant missionary under his privations—his labors—and sufferings? Do they think of those who have gone from the circle of their own sons and daughters? Do they remember Parsons, and Fisk, and Mosely, and others who have died rejoicing, because they have died in the cause of missions? Do they admire the patience, the kindness, and the perseverance of the female missionaries? When they have wept for a Judson in prison and in irons, have their feelings been elevated by contemplating the more than manly fortitude and courage of that ministering angel, his beloved Ann? When he has looked on that little playful son, dedicated to the Lord, and has thought that one day, he may wield the sword of the Spirit, or perhaps wear the crown of martyrdom in some heathen land;—when that little daughter on his knee, has clung to his neck, and pressed her warm kisses on his cheek, and he musing has thought that ere her bloom is past, she, perhaps, like Harriet Newell and Lucinda Wright, may find her last low bed on missionary ground, has he wished to engage all the Divine perfections for the protection of his children?

"Do Christians wish for the success of Missions? Do they rejoice to hear that another tribe, in full council, have gravely decided to receive their fathers, the Missionaries, and submit their children to instruction? Do they rejoice when the sailor from the Pacific tells that another Israel is waiting for the Law—when the breeze which has swept the ocean from distant India, reports that an infant is saved from the alligator, a widow snatched from the funeral pile, or a victim to Juggernaut preserved from the crushing wheel by the influence of the Gospel? Do they rejoice to hear that a new translation is made, and another language—the language of millions—has become the medium of truth to man, and of grateful praise to God? Are all the emotions of their souls excited when they hear that the spirit of persecution and the spirit of the martyrs are rekindling together, in the land where the Lord was crucified? Why, then, we may adjure them by the blood of their redemption, why do they not, next to the Sabbath, esteem the first Monday in the month their principal holy day? Why do they not run with breathless haste, and in the triumph of faith and with gifts prepared, to the standard which on that day appears on all the high places of Zion? Why is not the number of fervent worshippers increased to a multitude, and that low murmur of supplication which is scarcely audible in the mountain breeze, swelled to a thundering roar and sent in full tone to the throne of God? Under such a view of the subject, that the Monthly Concert should be observed "*by a few*" only, we cannot but wonder, and well might we weep."

HOME MISSIONS.

The friends of our country, and of the souls of men, have reason for devout gratitude to God, in view of the progress of the cause of Home Missions. It is now less than eighteen months since this enterprize assumed a national form, and began to put forth the promise of a united and combined effort on the part of the older States to supply the new and rising communities of the West and South with the administration of Christian ordinances. In that time not less than 250 congregations have been aided directly by the National Society, in the support of stated preaching, while many others have received assistance from smaller Societies, auxilary to this; & the field of appropriation is constantly enlarging, and the spirit of the Christian community is manifestly waking up and enkindling in the work.

Since the commencement of the current year, the State Domestic Missionary Societies of Massachusetts, New-Hampshire, and Vermont, have become auxiliary to the National Institution, and under this connexion are adopting the most vigorous measures, first to supply the destitute within their own State limits, as far as may be practicable, and secondly to raise additional means to forward the great national object of Missions to the frontier settlements of the West and South Other State Societies, both in New-England and in other sections of our country, are waiting only for the return of their anniversaries to adopt similar measures, and we trust the time is not far distant when every State in the Union will have a part in this united and sublime system of benevolent effort to bless the increasing millions of North America with the means of salvation.

In the mean time the income of the Society has not equalled the calls of the destitute for its aid. Our Treasury is now nearly empty, while the engagements of the Committee are more than $10,000. Our past experience and the present indications of Providence assure us that this deficiency will be supplied, and future demands on the Society answered. But this will be done only by the liberality of the friends of the cause; and the friends of the cause will not be liberal, until each one of them shall put his hand upon his heart, and lift his soul to God, and inquire *what the Lord will have him to do*. Our hope for the cause of Christ and of virtue in this broad land, is, under God, in the prayers and aims of such as love and seek the salvation of men —*N. Y. Obs.*

ENTERPRIZE AT THE WEST.

The Corresponding Secretary of the "Western Agency," at Geneva, writes as follows under date of Sept. 27, 1827.

"A gradually deeper interest, I trust, is felt in the Home Missionary business within the bounds of this agency. We have resolved on the support of fifty Missionaries, and the raising of $4000. Monroe County will average $1000, and congregations in other Counties, as far as I have gone, have cheerfully entered for about their proportion of the above sum."—*Ib.*

THE PRAYER OF FAITH.

From Dr. Griffin's Baccalaureate Address, 1827.

It was to be expected that as the millennium approached, the spirit of effectual prayer would be increasingly poured out. In this spirit is involved a holy confidence in God, supported by an open view of his boundless mercy and tenderness, and by a realizing and affecting belief in the truth of his promises. There is too much of "the spirit of bondage again to fear," and not enough of "the spirit of adoption whereby we cry, Abba Father." Rise up, my dear pupils, to higher confidence in God,—to a sweeter and fuller belief in the absolute truth of his promises, particularly his promises to prayer. Be assured, as of your own existence, that he is more ready to give the Holy Spirit to them that ask him, than parents are to give bread to their children

But even in this matter there is an extreme. The promises to prayer are of course all conditional; that is, they suspend the blessing on the prayer of faith. You have no evidence that you shall receive the blessing till you have evidence that you have offered the prayer of faith. But by some you are called upon to drop right down at first upon the confidence that you shall have the things you are about to ask for. Now on what does this confidence rest? Not on the word of God, for he has not said you shall not have the blessing till you have offered the prayer of faith. It rests upon the air. The truth is that the confidence that you shall have that particular blessing is not faith but hope, and is a logical inference from the fact that you have already had faith and employed it in prayer. Faith in *what?* In the truth of God's *word*. But that word says nothing about this particular blessing, but only about a general readiness to answer prayer. The general readiness is the thing which *faith* believes; the rest is not faith, but hope. This mistake, small as it seems in its beginning, may lead to one of the worst extremes of enthusiasm, by exciting confident and groundless expectations from God, and calling that presumption faith.

I WOULD SEE JESUS.

I would see Jesus in prosperity; that her fascinating light may not lead me to a dreadful precipice; but that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things; that I may ever be saying, "What am I, O Lord, that thou shouldst put into my heart to do these things, when the earth is thine and the fulness thereof: it is but thine own which I return unto thee.

I would see Jesus in adversity; because he is a friend born for such a state; because, when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and easily can arrange future events, so as to throw a lustre on the darkest circumstances.

I would see Jesus in health; that I turn at his gentlest reproof; that I may not be full and forget God; and

be devoted, body as well as soul, to his praise.

I would see Jesus in sickness; because he healeth all my diseases; he alone dispenses the balm of Gilead; he alone is the Physician there.

I would see Jesus in ordinances; for what are ordinances without Christ. He shows himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight; and his fruit is pleasant to their taste. They say continually in ordinances, "Make haste, O my beloved, be thou like a young hart upon the mountains."

I would see Jesus in social intercourse. For what are the charms of friendship? What the refinements of taste? What the pleasure of conversation? Are they not all unsatisfying and delusive, unless sanctified by the grace of the Redeemer?

I would see Jesus in my own heart, as Lord of its affections, of its purposes, of its pleasures; as the mover of its hopes and fears; the author of its existence and happiness.

I would see Jesus in death, as the Sun of Righteousness, whose beams in the darkest moments can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise O thou weary follower of thy crucified Lord, and enter into thy rest.

I would see Jesus in glory; for what is heaven itself without him? But when we shall see him as he is, then shall we be like him, and be forever happy in his presence.

OBSERVANCE OF THE SABBATH.

We never, in the whole course of our recollection, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the discipline of a well ordered Sabbath is never forgotten among the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth, and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion, where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assurred, that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the Church bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour; when there is no eye to witness him but the eye of Heaven; and when in solemn audience with the Father who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.—*Chalmers.*

THE INCREASE OF THE CHURCH.

Whilst we had the happiness of recording the progress of true religion in many other places, we have taken no notice of the state of things at home. We therefore defer no longer a concise relation of some events among ourselves. The first administration of baptism in the First Baptist Church in this City, under the present Pastor, took place in June, 1826. Since that time, fifty eight have been added by baptism to this Church, and twenty-three by letter, making a total increase of eighty-one, in the space of somewhat more than twelve months. Of those admitted by baptism, many are young persons of both sexes, who have furnished the most decided manifestations of pious zeal.—*Phil. Col. Star.*

State of Religion in Vermont.—From a summary view of the state of the Associations, it appears, that revivals in Vermont have not been so numerous within the limits of this Convention, as in former years. The Holy Spirit however has not left himself altogether without witness, in that he has been good, granting them fruitful seasons of refreshing, which have resulted in the addition of upwards of 400 new communicants to nine of their churches, and the hopeful conversion of many more, who have not yet made open profession of their faith.—*Vt. Chron.*

A whole Church resolved into a Bible Class.—A clergyman in New-Hampshire, who attended the late anniversaries, mentions in a letter to his brother in Utica, the following gratifying incident:—One clergyman stated, that his church, both for their own improvement, and as an example to their children and others, had resolved themselves into a Bible Class, and met once a month in that capacity. This struck me, as an example worthy the imitation of all churches. What a tendency would this have to encourage youth in the study of the Scriptures, and to destroy the impression that this kind of biblical instruction is suitable only for children! Here might be seen the aged fathers and mothers in Israel, with their Bibles and their spectacles, answering questions drawn from the word of life.—*Western Recorder.*

REVIVALS.

The revival in the several parishes in Saybrook we understand still continues—50 were admitted to the church in West-Brook parish on the first Sabbath in this month. The affecting spectacle of so many coming out from the world and taking the vows of God upon them at one time, and the solemn ordinances of baptism performed on a number of the new converts, and the celebration of the Lord's Supper, had the effect for which they are admirably designed, of melting to repentance the hearts of those who were looking and wondering at what these things mean—many went away under deep convictions, and between Sabbath evening and Wednesday morning 14 more were brought to rejoice in the hope of salvation, through the merits of Him, who had been set forth as crucified and slain. Thus a new impulse appears to be given to the work in West-Brook.

In Pettipaug, the number of hopeful converts since the first of April is about 50, and in old Saybrook about the same number, and the prospect is more encouraging.

At Enfield, between sixty and seventy have been made to rejoice in hope since the revival commenced in that place. *N. Y. Obs.*

RELIGION IN GEORGIA.

A correspondent of the Alabama Herald, speaking of the late revival in the College at Athens, and the state of religion in Georgia generally, remarks—

"The revival in that institution and neighborhood, has measurably subsided; but its blessed effects very conspicuously manifest themselves in the morals and manners, especially of the youth in that place. The last commencement ball in Athens was thinly attended, even to discouragement, says our correspondent, while the College chapel was crowded with solemn worshippers hearing with joy the glad tidings of peace and salvation. Indeed it seems that true and vital piety is rapidly gaining ground in different parts of the State of Georgia. At the Presbytery of Hopewell recently convened at Decatur, the shiretown of Decalb county, where at least 2000 persons attended, betwixt 15 and 20 were added to the church on a public profession of their faith, and upwards of 50 more left the meeting under distress of mind."

PERSEVERING PRAYER.

An instance of perseverance in prayer for a particular object, the most striking perhaps on record, has come to the knowledge of some respectable gentlemen in Boston. A man in rather low circumstances in life resided in the town of Manchester, Essex county, twenty-three miles from Boston. He was a very wicked man, violently opposed to religion until he was about thirty years of age, when his pride and opposition were melted down by the love of God shed abroad in his heart. After this his life was most exemplary. He walked with God thirty years. At length the messenger came to call him away to his Father's mansion—he obeyed the summons with joy, and as he lay upon his dying bed, his friends standing around him, he pointed to a corner of the room, and said—"for thirty years no night has passed except ten nights that I was confined to my bed with a lung fever, in which I have not awaked from my sleep, got up and gone to that corner of the room, and prayed for a revival of religion in this town."

This holy man has rested in his grave some time—but mark the wonders of God's mercy. A great revival of religion has commenced and is now advancing in that town. Fifty souls have been hopefully born of God. The revival has brought to light this example of perseverance, which should be the admiration of all who cherish feelings of devotion. —*Zion's Her.*

SECRET PRAYER.

"There is no surer evidence of sincerity in religion than secret prayer; when no eye but the eye of God beholds us, we can only be seeking the applause of God. The hypocrite prays to be seen of men, he desires not the approbation of his God."

THE AMERICAN SUNDAY SCHOOL UNION

Has 2,000 schools, 24,307 teachers, and 174,193 scholars. It has issued in the three years of its existence *four millions* of books, principally for Sunday School libraries.—*Col. Star.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
NOVEMBER 7, 1827.

FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions, convened in the City of New-York, on the 10th ult. to hold its 18th annual meeting — The meeting was adjourned on the succeeding Monday evening, after (says the Observer) the most delightful and animating session which they ever held. On Thursday evening, at the close of the services in the Brick Church, a collection was taken up, amounting to *four hundred and thirty dollars*.

The receipts of the Board during the year ending Aug. 31st, amounted to *eighty-eight thousand dollars*, and the expenditures to *one hundred and four thousand dollars*.

The next annual meeting is to be held in Philadelphia, on the 1st Wednesday of October 1828.

MISSIONARY SPIRIT IN NEW-YORK.

The following highly interesting account of a meeting in New-York, we copy from the Observer, of the 20th ult. When we see a few friends of the Redeemer, in one evening, subscribing upwards of *One Hundred Thousand Dollars*, to aid in sending the glad tidings of Salvation to the dark and benighted nations of the world, we are induced to believe, that the time is at hand when "the liberal shall devise liberal things, and by liberal things shall they stand."

From the New-York Observer.

INTERESTING MEETING.

One of the most interesting meetings which we ever attended, was held in the Pearl-street Session Room on Monday evening last. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the Pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed Secretary, the divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. McAuley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our own borders. He also thought it exceedingly important that new missions should be established without delay in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New-Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenians; a very efficient people about 600,000 in number, among whom two Missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India for purposes of business, the good seed placed in their hands, might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 200,000 in number, 2 Missionaries are greatly needed. In Persia, near the head of the Gulph, 2 Missionaries. In Grand Cairo (Egypt) 2; in Jerusalem, which he said was a dangerous place, but should not be abandoned, 2; in Joppa, from which access could be had to all the land of the Philistines, 2; in Samaria, 1 or 2; in Cana of Galilee, which he thought a very desirable station, 1; in Mount Anti-Libanus, 1; in a village between Damascus and Aleppo, 2; among the Ansaries 2, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, 2, one of whom should be a physician; at or near Antioch, 2; at Tarsus, the birth-place of Saul, 1 or 2; at Philadelphia, the site of one of the Apocalyptic Churches, 1 or 2. Smyrna, he said was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli. Nor must Greece be forgotten in these benevolent labors; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France, and other countries. The meeting was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry Mahomedanism and Popery, all of which, though still formidable, he considered to be essentially weakened. Christians, he said were beginning to awake, and should they continue to double their exertions every few years, as of late they had done, it would not be long before the work would be accomplished It was not necessary to send out a minister to every 1000 people of the Pagan world —this would be impossible. It was only needful to plant the Christian standard among them here and there, and ere long a company of ministers would be trained up on missionary ground. But thus much *must* be done; and now is the time—"we are the people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which kept them in awe. But we have never been in bondage to any man. Even the taxes of European governments, from which Americans are exempt, would carry a knowledge of the Gospel through the world.—In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several missions contemplated by the Board, not less than 100,000 dolls. would be necessary, in addition to the usual receipts. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if 100,000 dolls. was needed for so good an object, it must be had; and that he would himself stand responsible for 5000. A gentleman from Rochester, expressed his belief that the stock would be popular in his vicinity, and pledged himself either to collect or give 10,000 dolls.. Six other gentlemen subscribed 1000 dolls. each, and several clergymen of the city united in making up another 1000 dolls. There were two subscriptions of 500 dolls each, one of 400 dolls. one of 300 dolls. three of 200 dolls. ten of 100 dolls. and other smaller sums to the amount of 375 dols. Total, 25,675 dolls.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months the sum should be raised to One Hundred Thousand Dollars a year for the same period*, the donors of 20,675 assented. Making the total of subscriptions pledged to foreign Missions in a single evening by a small number of our citizens and one liberal gentleman from abroad, ONE HUNDRED AND EIGHT THOUSAND THREE HUNDRED AND SEVENTY-FIVE DOLLARS.

MORAL INTEREST OF NEW-ORLEANS.

This important and rapidly increasing City is destined to become one of the largest on this continent, and probably in the world; and to have either a very happy, or a very pernicious influence on the moral character of our country. It is but about 40 years since the first agricultural settlements were made in the valley of the Mississippi, —that valley now contains probably four millions of inhabitants. It extends from the Alleghany to the Rocky Mountains, and from the head waters of the Mississippi to the Gulf of Mexico, embracing a country fertile almost beyond example in soil and in mineral productions; intersected by rivers of great length, which are navigable a considerable portion of the year by steam boats. For this immense country the Mississippi is the only outlet, near the mouth of which stands New-Orleans. That city, when ceded to the United States, contained but 11,000 inhabitants. It now has a population of nearly or quite 50,000. Already 150 steam boats navigate the Western waters, most of which commence or terminate their voyages at New-Orleans

Important as this city obviously is, it has been strangely neglected in the benevolent efforts of the day. While almost every village has claimed and received the attention of our National Benevolent Societies, *New-Orleans* has been almost wholly overlooked — There are but three Protestant Churches in the city; and though there are probably more than 25,000 people who speak the French language, no attempt was ever made to establish a French Protestant Church until the last spring.

It is supposed that at least one half of the inhabitants of Louisiana are French; yet there is not a Protestant French Church in the State! But the City of New-Orleans, and the State of Louisiana, and the Valley of the Mississippi, have not been forgotten at Rome. The Society *de Propaganda Fide* has kept a steady eye on that part of our country, and Missionary after Missionary has been sent from Europe to convert the inhabitants to the faith of that Church. Chapels are erecting in the city, in the villages, and in the country; and as might be expected Catholics have almost the entire control. Protestants have in many instances united with the Catholic Church,—not because they were converted to its faith, but because there was no other Church with which to unite.

Last Spring a Protestant French congregation was collected and organized at New-Orleans, under the Pastoral charge of the Rev. Mr. DeFernex; and they have resolved to build a Church as soon as adequate funds can be raised for that purpose. But as few of the Protestants are rich, it is supposed the congregation will not be able to collect in that city more than sufficient to purchase the ground and defray one-half of the expense of building. To obtain the residue, the Rev. Mr. DeFernex, on their behalf, applies to the benevolence of the Christian community. *N. Y. Obs.*

DEATH OF THE REV. DR. HENRY.

The following letter from the Rev. Dr. Palmer, addressed to Alex. Henry, Esq of this city, furnishes some interesting particulars of the recent sudden death of his son, T. Charlton Henry, pastor of the Second Presbyterian Church in Charleston, S. C. Dr. Henry, we are informed, was attacked by the prevailing fever of that city on the first, and expired on the fourth of October. He has passed away, in his meridian, from the regions of faith and hope, to those of vision and fruition. Clouds and darkness envelope this providence, but justice and judgment are the habitation of his throne, with whom are the issues of life and death.

Philadelphian.

CHARLESTON, Oct 5, 1827.

Very Dear Sir.—My letter will probably be anticipated by one, if not more, from some other friends, which will give you the melancholy tidings of your and our deep affliction, in the (to our view) too quick, and sudden, and premature flight to glory of your dear son, and my very precious friend, the Rev. Dr. Henry. Oh, what a stroke this is!—deep, extensive, desolating, and for all that we can see, the desolation occasioned by it must be as lasting as it is severe.

I need not name all the particulars of his illness. You will get them in minuteness, I presume, from some other hand. But this I must say, (for it will relieve my bursting heart to say it, and I hope will not be unwelcome to yours:) I was with him the greater part, rather the whole of yesterday afternoon, and till eleven o'clock at night, about which time he ceased to possess the power of speech, until 4 this morning, when he crossed the flood of Jordan, and set his joyful feet, as we believe, on the banks of the upper Canaan. But oh, what an afternoon and night it was of privilege, inestimable privilege. His tongue was loosed, and a more edifying, I ought to say, an equally edifying death-bed scene I have never witnessed. O! may I never forget it, and never forget to improve the interesting moral and spiritual scenery which was presented there. Strong faith, triumphant hope, fervent prayer, these were the exhibitions of his dying couch—and exhibitions not pale, or dim, or faint; but luminous in their degree like the Sun of Righteousness, from whom undoubtedly they originally proceeded. His dear partner hung over him during the whole, with an astonishing fortitude; and the interview between them, was tender and affecting beyond description. I have spent much of this day with her—her heart is agonized, as it necessarily must be under such a stroke, but with all the agony there is the sweetest resignation. A lovely woman ever since I knew her, she never appeared more lovely than at the present time. May her husband's supporter in his dying, trying hour, be her constant and competent succour. The agony of his congregation would seem to be not very far inferior to her own. Their burning and shining light is put out in darkness.

And for myself, what shall I say!—Our intimacy has been tender, and our intercourse confidential and endearing. Oh, I have lost a precious friend—the church in our region one of its most interesting and valuable ministers. For talents and acquisitions, I believe he had no equal among the ministry of reconciliation in our state; and for zeal, engagedness, and faithfulness, I may safely say, I think, no superior. But he is gone, and we are drowned in tears. I wish I had time and room to send you some of his dying observations. It would be a sweet assuagement of the anguish the intelligence of his dissolution must occasion. The interment will take place to morrow morning at 8 o'clock.—his remains placed in the broad aisle of the church.

SHAME ON US.—A traveller relates the following circumstance that occurred at Richmond, Virginia, during his stay at that place. There is not a shadow of doubt as to the truth of it. I myself lately saw a bright colored woman and two children seated before the Court House door, in Jefferson County, Va. and an auctioneer crying them off to the blood merchants, who were, like hungry vultures, thronging about them.—Again I say, SHAME ON US!!—*Ed. G. U. Eman.*

Slaves at Auction.—While at Richmond Va. seeing an advertisement of a lot of negroes to be sold at auction, I went to the sale. A counter stood in Market-street, before the store, and the sale commenced by a woman's being led from the store, and told to stand thereon. She walked from end to end of the counter just as the bidders wished. The auctioneer cried for a bid. Some unfeeling wretch told the trembling victim to take off her bonnet.—Another cried, "How old are you?" "What can you do?" She tremblingly said, "I reckon I am twenty eight."—Her agitated frame excited my compassion. I sincerely pitied her; for her husband was to be sold next. The barbarous slave-drivers were present with their mighty cudgels, restraining the forlorn beings. The woman called Hannah was sold for 295 dolls. Her husband Solomon was struck off to the first purchaser for 375 dolls. A young man Charles, brought over 400 dolls. A little boy of twelve, being of a light complexion, and having straight hair, sold for 105 dolls. His whiteness took from his value. The bidders pulled his hair. Next came a woman with an infant, who were sold for 229 dolls. Thinks I to myself, if this is republicanism, I am egregiously mistaken.—*Gen. Un. Emancipation.*

THE FREE STATE OF NEW-YORK.—The following is the emphatic language of the concluding section of the 7th Title of the Revision of our Statutes, relative to the importation into this State of persons held in slavery, &c. It has received the unanimous sanction of the Senate:—"Every person born within this State, whether white or colored is FREE; every person who shall hereafter be born within this State, shall be FREE; and every person brought into this State, as a slave, except as authorized by this title, shall be FREE."

TESTIMONY OF AN ATHEIST REJECTED.—In a case before the Superior Court now in session in this city, His Honor Judge Daggett on the bench after a witness had given his testimony, it was objected that he denied the existence of the Supreme Being, and the future existence of the soul. Proof having been brought to substantiate the objection, the Judge informed the jury that they must lay aside the testimony of the witness in the case; for though he would not rule out the evidence of a witness for holding religious sentiments different from the mass of the community—much less for holding different religious sentiments from his own—he could not sit and hear a witness professing to testify under the sanction of an appeal to the Searcher of hearts, when the very existence of such a Being was denied by the witness.—*Conn Observer.*

EARLY SABBATH SCHOOLS.

Dr. Friendlander, in his sketch of the poor in Germany, presents the following interesting facts:—A respectable ecclesiastic, named Kindermann, formed a Sabbath School in his village, in 1773. The first object, however, appears to have been an improvement in church music. In this manner, he drew the attention of the parents, and by degrees created schools. His example was followed by others; and eventually, Maria Teresa rewarded Kindermann by ennobling him. She even levied a fee, in favor of these schools, which exceeded 30 florins.—When Sabbath Schools were thus established, out of 200,000 children susceptible of receiving instruction, there were only 14,000 who received it effectually; but in 1789, they reckoned 158,766 (out of 250,000) who were instructed In this province, (Bohemia) crimes began immediately to diminish as instruction increased, which led to the establishment of similar schools in other parts of Austria, and it appears that crimes have diminished wherever Sabbath Schools have been established. This led to the formation of Sabbath Schools in different kingdoms of Germany. The prince and Bishop of Wurtzenburg and Bamberg principally distinguished himself in favor of Sabbath Schools, and every thing which contributed to the education of the poor was instituted. The result was, that from 1789 to 1798 there were only 765 criminals. In ten years previous to this there were 1523 criminals. Thus showing that crimes had diminished more than one half as instruction was given to the poor.

A DILEMMA FOR UNIVERSALISTS.

Being in a town not far distant, I was credibly informed, that some time previous to my being there, a Universalist preached in that place. After he had done his meeting he told the congregation that he would preach there again if the people would signify their wish for it. After waiting some time, and no one having given him the desired call to preach for them again, an old gentleman rose in the congregation, and addressed the Rev. preacher as follows—"Sir, if you have preached us the truth to-night, we do not need you; and if you have preached a lie, we do not want you."

I believe the preacher did not consider this call sufficiently pressing, and therefore did not go again. Now let me ask, did not the old gentleman shew more wisdom than the preacher? And would it not be best to treat all Universalist preachers in the same manner!

Anti-Univ.

OBITUARIES.

Our views of Obituaries were very fully expressed, we should have thought, in a recent number. Yet, notwithstanding this, we have received a full supply of the same article for insertion. Our friends will now permit us, we trust, definitely to say, that we are averse from extended eulogies of the dead. They become not a paper of the sober character which we profess to assume. A remarkable experience in a dying hour, *where the life had been previously distinguished by piety*, may indeed form an interesting series of paragraphs. But we would rather leave the unscriptural views and sudden expectations of an hour as likely to deceive as any other, to publications which have no interest in the discriminating views of the Gospel. We do not deny that death-bed repentance may be—nor that extraordinary interpositions of Providence might occur. But we have not sufficient confidence in them to give them, hereafter, the sanction of our columns. We know, too, that there are feelings peculiar to the bereaved as to relatives, which we respect, because we always respect sorrow. But we are not ignorant that these effusions which canonize the departed by the edict of partial feeling, must meet the sober scrutiny of those who view the matter with different eyes.—*Charleston Obs.*

A New Paper.—We have received several numbers of the "*New York Journal of Commerce*," the *largest* paper, if we mistake not, published in the United States. It is conducted by able men—men of elevated views and Christian feelings; and excluding as it does, theatrical puffs, lottery advertisements, et id genus omne, it can be patronized by the friends of good morals without any violation of conscience—no small recommendation, as the world goes. The *country* paper is published twice a week, price 4 dolls. a year.—*Vermont Chronicle.*

The Bible Society of Warren County, N J. have resolved that every family within their limits shall be supplied with the Bible on or before *the first day of January next.*

N. Y. Obs.

The receipts into the treasury of the American Board from Aug. 21st to Sept. 20th, amounted to 5,259 dols. 70 cts, besides clothing, and 656 dols. 37 cts. in the way of legacy. We also notice the acknowledgement of a printing press and apparatus, to be established at Malta for printing in the Armenian language, from our fellw citizen, Knowles Taylor, Esq.

ib.

"Have you dined!" said a lounger to his friend. "I have upon my honour," replied he.—"Then," rejoined the first, "if you have *dined upon your honour*, I fear you have made a scanty meal."

HUMAN NATURE.

How few persons there are in the world who have patience to read a moral essay, or listen to a discourse, which requires them, while they read or while they listen, to think, and which claims of them an effort to treasure it up for future use! Indeed how few are there who know *how* to think! Take the mass of mankind within the circle of each one's acquaintance, and fix indiscriminately on any one individual. To such a being you may endeavor to suggest some new thought, you may turn it and shift it in every possible way; and you may at one time hope that some ray of light has struck the benumbed faculties of his mind, as you perceive him struggling to catch every sound which is uttered; but again you may despair of his success, when you perceive that sound with the thought it was designed to convey spread itself out over his whole understanding, and you witness on the part of the listener a strenuous effort, but an utter failure, to gather it and concentrate it into the form of a distinct idea. And as strange as the fact is, hosts of such beings exist in human society, move erect, and possess human souls; transact business, accumulate wealth, fill responsible stations, rival each other in their professions, and figure with applause on the high theatre of ostensible life. Keep them within the limited field of their own sphere of thinking and acting, and none are more ready, none are more full of bustle and parade, and none are perhaps more useful; but bring them to associate with a more liberal and enlightened spirit, a mind that looks beyond the details of things to some general principle, and there is nothing that more liberal and enlightened spirit may so much desire as to be freed from a world of such beings.—*Eclectic Recorder.*

LOST BLESSINGS.

"It so falls out
"That what we have we prize not the worth
"Till it is lack'd and lost."

That the value of a blessing is never duly appreciated until it is irretrievably lost, is an observation not to be controverted. To a captive the blessings of liberty possess a double charm, and none can estimate so much the advantages of freedom, as those who have endured the galling yoke of bondage.

There is in the human mind a predilection to discontent, which the lessons of the moralist, and the dictates of philosophy, are unable to remove. However happy our situations may be, we are still unsatisfied, still desirous of a change, and still emulous of something which we believe more desirable because more difficult of attainment. Thus, grasping at the shadow, we lose the substance; and in the pursuit of imaginary happiness, we deprive ourselves of true felicity which otherwise we might enjoy.

Providence has wisely formed us with capacities and sentiments which qualify us for certain stations; and he who, actuated by sordid interest or misguided ambition, endeavours to gain a situation, the requirements of which he is incapable of performing, incurs our disregard. Had Robespierre been satisfied in the walks of common life, he might have died in peace and honor; but when he aspired to an elevation for which he was incompetent, he drew down vengeance upon himself, and called forth the detestation of his own and the execration of future ages. Some there are who are designed by the Supreme Disposer of all events, for noble acts of enterprize, and ushered into the world under the most imposing auspices.

But these are characterized by lineaments which distinguish them from the mass of common men, and obviously demonstrate their future destiny. Unappalled by the disadvantages of birth and fortune, they rise superior to either. How proudly does the eagle tower when seated upon the highest mountain crag, when contrasted with the variegated butterfly which flits along its base!

Absence is the test by which the value of an object may be correctly ascertained, by divesting it of every thing extrinsic. Thus when time has with silent march mellowed the remembrance of the past, we look through the vista of years, at situations and objects which, though they then displeased us, appear to our now dispassionate visions as replete with every requisite degree of pleasure, and deserving our esteem and admiration. In no instance are these reflections more strongly exemplified than in the relative connection of parent and child. While our parents are upon the earth, how seldom do we offer to them their merited value; how seldom esteem them as our most faithful guardians and firmest friends, as our support in danger and comfort in adversity. But when the casualties of life have produced a temporary, or the intervention of death an eternal separation, we feel and acknowledge their inestimable value.

Then the hand which was not opened to administer consolations to a parent's sufferings, and the eye which refused to sympathize with a parent's sorrows, will be clasped in convulsive agony, and drenched with tears of anguish. S.

CHRISTIAN COURTESY.

From a Review of Dr Miller's Letters on Clerical Manners

To a minister of the gospel, good breeding is peculiarly important.—When he, the business of whose life brings him into the society of all men, that he may win all to Christ, disgusts the refined by his coarseness, or repels the simple by his preciseness, or scandalizes the serious by his levity, or offends all by his disregard of the proprieties of life, he is eminently unhappy.—The minister of Jesus is the messenger of heaven, sent to exert a heavenly influence on his fellow-men, and the more he corresponds in manner to the spirit of the gospel, or to the example of its preachers, adding to the affectionateness of John, the ingenuousness of Peter and the manliness of Paul, the more will he make his heavenly influence felt; while by a manner the reverse of this, he offends his sacred office; through him "the ministry is blamed."

By "good manners," Dr. M. means "those manners which Christian purity and benevolence recommend, and which, where those graces reign, they will ever be found substantially to produce;" and he adopts the sentiment of Witherspoon, that "true religion is not only consistent with, but necessary to the perfection of true politeness." Piety is favourable to politeness on every account, even taking the world's standard of good breeding. It promotes simplicity, which is opposed to pedantry and affectation of every kind, it enjoins sincerity, the true quality of which those often hollow pretensions which the world calls "civilities," are but the counterfeit; it inculcates modesty, teaches us to esteem others better than ourselves, and is thus opposed to an arrogant or disrespectful manner towards others; it destroys pride, which either makes us disagreeable for our self-complacency, on the one hand, or else, on the other, causing us to be too solicitous for the respect of men, puts us ill at ease in their society—pride, in its various modifications of superciliousness, vanity, and false diffidence, is the source of more offences against good manners than any other feeling of the human heart; it promotes cheerfulness and affability, in the same degree that it promotes peace of mind and good will: and to sum up all, it inspires that true benevolence, which is the essence of politeness—which in the words of a definition of Dr. Witherspoon, is "real kindness kindly expressed," in all our intercouse in human society.

Dr. M. quotes the remark of a venerable clergyman, showing the connexion between piety and politeness, that "some of the more polished and pious of the ministers belonging to the Moravians, furnished specimens of manners as worthy of imitation as any he had ever seen." It is an opinion we should be prepared to entertain from the character of their piety.

SUCCESS IN PREACHING.

All our success is entirely from the agency of Heaven. And here, perhaps, the preacher may be allowed to enlarge, because there is much that comes home to his own feelings. He remembers to have been told, "My son, beware of the bribe of talent:" this was understood—"Beware of the bribe of applause," and this was understood. But then there was another caution, which was a secret—"Beware of the bribe of *usefulness*;" this could not be understood. For we often find Satan with us before we are aware. We are apt to say, "My *success!* My *usefulness!* and so Satan overcomes us.—Now, the gospel goes to destroy this tendency. It says, "Not by might, nor by power, but by MY SPIRIT, saith the Lord of Hosts." It says, "Except a man have the Spirit of Christ, he is none of his"—"So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Whenever, therefore, success attends our exertions—when sinners are saved—when the people of God are established—whenever good is done, let us bring all our congratulations into the presence of God, and say,

"'Tis thine own work, Almighty God,
And take thyself the praise."

And let us now say, as we hope to say at the last, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever!"

THE WORLD ASLEEP.

The whole world is, with respect to a future state, as it were fast asleep. In this night of universal darkness and ignorance, the greater part are dreaming in their sleep, and believing themselves to be broad awake, are verily persuaded that all is *real*, because their dreams are regular. Yea, like night walkers, they perform the actions of a busy world in their sleep; and, confident that they are in the full use and exercise of their reason, they wage war, they buy and sell, they marry and are given in marriage, and weary and fatigue themselves in this continual dream. Now, who can persuade us in a dream, that either we ourselves are dreaming, or those we talk with in our dream? This is the true but melancholy condition of the most part of mankind: They dream, while they think themselves to be awake, and slumber over the day of life, while they seem to ex-

ert the greatest activity to obtain so lid and substantial good.

Alas! neither admonition nor reproof, nor the sad example of ten thousand dreamers who have gone before, can awake individuals, till they are led by the hand of death behind the curtain, and made to look at once full on a world of spirits. Nor is the general race of slumberers to be roused, till the last trumpet sound in their affrighted ears, and eternity expand awful and unknown in their staring eyes.

There are, however, a few (and but a few, alas!) who are spiritually awake, and whose thoughts pierce through the dark shadows of this dismal night, into the light of glory, and the regions of bliss. Such look beyond the glittering tapers and deceitful glow worms of honors, riches, pleasures, and applause, which are the present chase (which should be the shame) and future cheat (which shall be the sorrow) of a lethargic world.—And yet, in this imperfect state, even they are but like men struggling with the darkness pass of the night watches waiting for the morning-light, and wishing for the perfect day. Such, however, are the only persons who have their loins girt, and their lamps burning, in expectation of the Bridegroom, at whose coming the day will break, the shadows flee away, and a light seven times brighter than the noon day sun, shall shine for ever on them. Then, and not till then, shall the darkness pass, and the true light without interruption shine.—While in the dark we wander, while in the gloom we grope, waiting for the longed for day, we are ready to fall asleep, and to spend our time in slumbering, thoughtlessness, in drowsy inactivity; but when the day of glory shall spring, when the light of his countenance is lifted upon us for ever, and the noon of uninterrupted communion spreads round us, then, unconscious of the falling shades, unconscious of returning night, divine strength from the Rock of ages shall invigorate every power of mind to adore the Most High, with all the ardour of seraphic love, an exercise as agreeable as it shall be uninterrupted and eternal.—*Meikle.*

AGE.—The various periods of life that are marked with decline, are but like the stages & mile-stones by the way, that tell me how near I am to my journey's end, to my Father's house; and this of which I now write, is one of the last stages.—But, no matter how frail this body grow, which is to be fashioned like Christ's glorious body, and made spiritual, incorruptible, and immortal; no matter how dim this eye grow, that is soon to see God in mine own nature, and, thus strengthened, gaze with growing wonder, and unabating vigour, on all the glories of the higher house; no matter how these limbs totter, that are to stand eternally before the throne. O how I triumph in the decline of nature, and, amidst the storms of winter, sing of eternal summer from the smile of God! The horrors of the grave, the pangs of my last sickness, and the groans of death, are all but shadowy, imaginary evils, compared with those substantial glories that wait to be revealed on the back of them. No matter, though troubles and trials, though men and devils, though earth and hell, like an army of enraged enemies, attend me to the very gate of glory Omnipotence shall defend me while in the enemy's country; and, when admitted into bliss, over the wall of heaven, I shall bid defiance to all the furies of hell, and entering into the joys of my Lord, I shall join in the endless hallelujahs of the host of the redeemed. *Ib.*

POPULATION OF THE WORLD.

The number of inhabitants which people the earth at one time may be estimated to amount to at least *eight hundred millions*; of which 500 millions may be assigned to Asia; 80 millions to Africa; 70 millions to America; and 150 millions to Europe. With regard to their religion, they may be estimated as follows:

Pagans	490.000,000
Mahometans	130,000,000
Roman Catholics	100,000,000
Protestants	43,000,000
Greeks and Armenians	30,000,000
Jews	7,000,000
	800,000,000

From this estimate it appears that there are more than 4 Pagans and Mahometans to 1 Christian, and only one Protestant to 17 of all the other denominations. Although all the Romon Catholics, Greeks and Protestants were reckoned true Christians, there still remain more than 620 millions of our fellow men ignorant of the true God, and of his will as revealed in the sacred Scriptures; which shows what a vast field of exertion still lies open to Christian benevolence, before the blessings of civilzation, mental improvement, rational liberty, and Christianity, be fully communicated to the Pagan and Mahometan world.

If we suppose that the earth, at an average, has always been as populous as it is now, and that it contains 800 millions of inhabitants, as above stated, and if we reckon 32 years for a generation, at the end of which period the whole human race is renewed; it will follow, that 145 thousand millions of human beings have existed on the earth since the present system of our globe commenced, reckoning 5828 years from Adam to the present time. This calculation proceeds on the supposition, that only 4004 years elapsed between the Mosaic creation and the birth of Christ, according to the Hebrew Chronology.—But Dr. Hales, in his late work on Scripture chronology, has proved, almost to a demonstration, that, from the creation to the birth of Christ are to be reckoned 5411 years; and this computation nearly agrees with the Samaritan and Septuagint chronology, and with that of Josephus. According to this computation, 7235 years are to be reckoned from the creation to the present time; and, consequently, 220,000 million of human beings will have existed since the creation, which is more than 226 times the number of inhabitants presently existing

If we suppose that before the close of time, as many human beings will be brought into existence, as have already existed, during the by past ages of the world, there will, of course, be found at the general resurrection 290,000,000.000 of mankind. Vast as such an assemblage would be, the whole of the human beings here supposed, allowing 6 square feet for every individual, could be assembled within the space of 62,400 square miles, or on a tract of land not much larger than that of England, which contains, according to the most accurate calculation, above 50,000 square miles.—*Dick's Chr. Phil.*

MISSIONARY COMPENSATION.

[We wish certain persons, who, through malice or ignorance, have misrepresented the conduct and motives of the Missionaries among the Choctaw and Cherokee Indians, to read the following extract from the Report of the Mission Schools of the Choctaw Nation, published in the Alabama Miscellaneous Herald. It was drawn up by the Rev. Mr. Kingsbury.]—*Charleston Obs.*

There is one point on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as a pecuniary compensation is concerned, have all been gratuitous. Seven, who with one exception came on missionary ground with vigorous health, and in the bloom of life, have finished their labours; and entered as we trust on their eternal rest. They sought, and they obtained no earthly reward, either for themselves, their friends, or their children. The serving missionaries have no expectation, that, in this world, they will, in any way receive a compensation for their services.

The Missionaries receive food and clothing for themselves and families, and the means necessary for the prosecution of their work. But lest it should be supposed, that large sums are drawn from the funds, to furnish the missionaries and their families with clothing, bedding, and furniture, it must be stated, that, hitherto, most of the missionaries have been principally supplied, either from what was their own property, or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission *twenty five dollars a year*, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries, in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have also made donations to different societies, to a still larger amount. It is with reluctance I make these statements; but, on account of the erroneous reports, and impressions that have gone abroad on this subject, I feel constrained, in justice to the cause of missions, to state things as they are.

We put in no claim for merit on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to him, who died for our redemption, and who enjoined it on his disciples, to "go into all the world," and "teach all nations" Nor is the sacrifice of doing this so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it.—How many thousands, who have no higher object than this world's goods, labour hard all their days, and at their death leave nothing for their families? And how many thousands, to whom fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men; of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family.

Iron in the system.—Dr. Good, in his book of Nature, tells us that there is *iron* enough in the blood of forty-two men to make a plough share—weighing generally, from 2 to 2 1-4 lbs. This is a singular proposition; but as the learned doctor is a gentleman of high respectability, and deep scientifick research, it deserves a ready credit. We should like to know the quantity of *brass* which is incorporated in the system, either in blood or bone, of some individuals.

Poetry.

PARTING HYMN.

Recommended to be sung at the conclusion of Sacramental services.

When shall we thus meet again?
When shall we thus meet again!—
When the dreary winter's past,
When is hush'd the northern blast,
When new verdure clothes the plain,
Then may we thus meet again.

But what changes first may come,—
Of our happy number some,
Round a lov'd companion's bier,
May let fall the parting tear,
And in deep distress complain,
Ere we thus shall meet again.

Of our joyful christian band,
Some may feel death's icy hand,
From the friends on earth we love,
Soon may make our long remove,
And among this favour'd train,
Never,—never meet again.

Or perhaps the fatal dart
May some faithful Pastor's heart
Pierce with death's dissolving throes,
And those lips in silence close
Which have made our duty plain,
Ere we thus shall meet again.

Let us then with care improve
Lessons taught in holy love,
And let every humble heart
Act a faithful christian's part;
Then we shall not live in vain,
And in joy may meet again.

When our Summers all have fled,
When the vale of death we tread,
When our wasting years shall be
Lost in vast Eternity,
Where the saints immortal reign,
May we there all meet again.

THE YOUNG CHRISTIAN'S EXPECTATIONS, AND THE OLD BELIEVER'S EXPERIENCE.

"At my first setting out," says a pious writer, "I thought to be better, and to feel myself better, from year to year; I expected by degrees, to attain every thing which I *then* comprised in *my idea* of a saint. I thought my grain of grace, by much diligence and careful improvement, would, in time, amount to a pound; and that pound, in a further space of time, to a talent; and then, I hoped to increase from one talent to many; so that, supposing the Lord should spare me a competent number of years, I pleased myself with the thought of dying rich. But, alas! these my golden expectations have been like South Sea dreams; I have lived hitherto a poor sinner, and I believe I shall die one. Have I then gained nothing by waiting upon the Lord? Yes, I have gained that which I once would rather have been without, such accumulated proofs of the deceitfulness, and desperate wickedness of my heart, as I hope by the Lord's blessing, has in some measure, taught me to know what I mean when I say, Behold, I am vile! And in connexion with this I have gained such experience of the wisdom, power, and compassion of my Redeemer; the need, the worth of his blood, righteousness, attention and intercession; the glory that he displays in pardoning iniquity and sin, and passing by the transgression of the remnent of his heritage, that my soul cannot but cry out, Who is a God like unto thee! Thus, if I have any meaner thoughts of myself, (Ezek. xvi. 63.) and any higher thoughts of Him, than I had twenty years ago, I have reason to be thankful; every grain of this experience is worth mountains of gold. And if, by his mercy, I shall yet sink more in my own esteem, and he will be pleased to rise more glorious to my eyes, and more precious to my heart, I expect it will be much in the same way. I was ashamed when I began to seek him; I am more ashamed now; and I expect to be most of all ashamed when he shall appear to destroy my last enemy But, O! I may rejoice in him, to think that he will not be ashamed of me.—*Phil. Recorder.*

CHRISTIAN PERSEVERANCE.

An infinite progression in glory and virtue seems essential to the idea of a perfect heaven. The bare possibility of arriving at a point at which the mind may pause, or of attaining a felicity of which it may be said, this is the sum, sheds an unwelcome gloom upon hope, and enervates the vigor of perseverance. The true christian is always reaching forward. Does he struggle through the conflict of temptation, into the triumph of peace and joy in the Holy Ghost? He forgets the victory, acts as if nothing had been gained, and presses directly on to new conquests Is he elevated to the high mount of happiness, and there cheered with a prospect of the goodly land? His next purpose is, not to pause until his vision shall have exhausted itself upon the wide and glowing prospect before him, but to climb a still higher eminence and enjoy a nearer view of the coming glory. Does he measure out his days in regular intervals? So soon as the knell of one hour is past, he begins to measure the next, and thus continues to disregard all that he has left behind him, and to prosecute the objects immediately before him.

This is perseverance. It is here the eye of faith always fixes a steadfast look upon the mark for the prize. Let the passage be smooth, or rough, thither the eye is directed; let the anxious soul rise or fall in the gradations of spiritual being, still he views the scope of his expectations, his eye, though suffused with the tears of sorrow, looks through the watery cloud to the brighter day before him.

On all the movements of the visible creation are impressed the characteristics of perseverance. The course of vegatation has no sooner accomplished one change, than another is begun; the seasons perpetually revolve into each other, the great orbs of heaven begin a new revolution as soon as one is finished. So the christian, has no where a resting place, never considers himself perfect, or to have attained, but presses on to the glory of an incorruptible inheritance.—*Columbian Star.*

FAITH AND GOOD WORKS.

A gentlemen relates, that he once received a curious illustration on this important subject, from a person with whom he happened to enter into conversation while riding along the sea-shore; "Sir," said the stranger, "my opinion of the matter is this: let us suppose that I am in a boat in that bay, with two oars, one of which I call *faith*, and the other *good works*. Now I want to proceed to that town at the head of the bay. If I put out the oar of *faith*, and pull with it, I should only pull the boat round without advancing an inch. If I lay in *faith*, and put out the oar *good works*, I shall just pull myself round and round only in an opposite direction; but if I pull both oars, *faith* and *good works*, and give the boat's head a proper direction, then I shall be certain of arriving at the wished-for haven."

From Zion's Herald.

THE DYING MAN'S REQUEST.

In the town of O———, lived and died Mr. Y.—— In the course of his life he had accumulated a handsome property, and on this he appeared to fix his mind with the intention of still increasing it He had borne the heat of ninety summers before any general reformation was realized in the neighborhood in which he lived. At this time the Lord was pleased to pour his Spirit in profusion on the place, but how hard for an old transgressor to change his ways! Though he was "often reproved," he would hear to none of these things. When about nine years had elapsed, he, aware of his approaching dissolution, presumed to raise his hoary head, and with a faltering voice began to make his last request,—"Children; I am dying. It is my request that one of you should go to Mr. R—— and tell him your father is about leaving this world, and, it is his desire that Mr. R——— would pay him for that ox before he goes; and *all* in silver." One of the *daughters* was chosen to deliver the request. Mr. R——, on hearing it, asked the daughter if her father contemplated taking it with him. The money was delivered according to the dying man's request, and presented to him just time enough for him to take it into his hand, when he expired. H.

THE
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DISPLAYED
IN THE WORKS OF PROVIDENCE AND GRACE;
IN A SERIES OF
TWENTY LETTERS,
Addressed to an inquiring friend.

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THOMAS CLELAND.
Mercer County, Ky. Aug. 10, 1827.

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It gives me much pleasure to learn, that you are about to publish the *Letters on the Divine Purpose*. I have never met with a treatise on the same subject, and in so small a compass, which contains so much excellent matter, written in so plain and convincing a manner. These Letters, in my estimation, present the doctrine of Calvinism in a just point of light, and cannot fail to be read with interest and profit by every candid inquirer into the *Divine Purpose*, as that doctrine is stated in the Sacred Scripture.

JAMES BLYTHE.
Lexington, Ky. Aug. 15, 1827.

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